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Foreign Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

EXTRACTS OF CORRESPONDENCE.

From the Rev. Drs. Patterson and Henderson. Kamenetz Podolsk, June 14, 1821.

It is perhaps already known to you that the face of the hill, forming the right bank of the Boristhenes, on which the Monastery is situated, are found subterranean passages of vast extent, containing the relics of the saints; on which account it is the great resort of pilgrims from all parts of the empire. The number of those who annually make this pilgrimage is estimated at 50,000; some of whom come even from Kamtschatka, and other distant regions of Siberia. To direct the attention of such pilgrims, most of whom are excited to proceed to this place from a concern about the salvation of their souls, to that book which alone reveals the true way to eternal life, we could not but consider as an object highly worthy of the Bible Society, and accordingly proposed that depots should be established in the chambers where the pilgrims purchase & light the candles with which they proceed into the nether parts of the earth to visit the bodies of the dead, whose graves are set in the sides of the pit—every one in his own house. This was not only approved of, but two very appropriate inscriptions which had previously been drawn up by the Secretary were read, adopted, and ordered to be put up in the most conspicuous place at the entrance to the catacombs. In consequence of this measure, many a pilgrim may retrace his weary steps, laden with the precious treasures of Divine Revelation.

The next Society we visited was that of Volhynia, which we found in the most prosperous state, and although but recently formed, it has already effected more than many of our older Societies. We came indeed rather to witness its triumphs, than assist it by suggesting new measures for its adoption. This success, is, under God, to be ascribed to the exertions of the Russian Bishop Stephen, and his Archimandrites, whose zeal and activity in this good cause are above all praise. The opposition manifested by many of the landholders, who are members of the Russian Church, has not been inconsiderable: yet such is the amiable character of these good men, that numbers of the Poles have been gained over to the Society, and are waiting with impatience for the completion of the Polish Bible at present printing in Moscow; one thousand copies of which will be required by this Society as soon as it leaves the press. Due measures have been adopted by the Bishop for supplying the Clergy with the Bible; & no Student who requests from the Rector a certificate of his proficiency in theological and other knowledge, can obtain it without previously being in possession of a copy of the Scriptures. Three Associations have already been formed in connexion with this Auxiliary, one of which is in the town of Berdichev, which is inhabited by upwards of 16,000 Jews, several of whom have aided its funds by their subscriptions, and not only purchased copies of the Old, but seem anxious also to obtain the New Testament. In the course of our progress through this government, we were furnished with the most convincing proofs of the eagerness of that people to receive and read the testimony of the Messiah. Having anticipated frequent opportunities of intercourse with them during our journey in these parts, we had previously ordered regular supplies of the Hebrew New Testament to be sent from Pittsburgh to meet us at the more important stations. In the town of Jitomir, particularly, our lodgings were almost besieged by Jews, who form by far the most numerous part of the population; to whom we gave copies after ascertaining their ability to read and understand the Hebrew, and the probability of their making a proper use of the sacred gift.

Having learnt that there was a settlement of Karaim Jews in the town of Lutsk, Dr. Henderson visited that place from Ostrog, in order to ascertain what facilities might exist for the distribution of the Scriptures among them. In their appearance, their manners, and mode of worship, these people form a striking contrast to the other Jews. Unshackled by the trammels of the Talmud, their minds are not circumscribed by the puerile sophistries of the Rabbies, but are more open to conviction, and better able to judge of the truth of what is proposed for their belief. We had entertained the hope that some of the Hebrew New Testaments might be advantageously disposed of among them; but, to our no small joy and surprise, found that they were already in possession of that book, and seemed to be perusing it without prejudice. The Rabbi himself produced a copy from his library, in the course of our conversation relative to the fulfilment of ancient prophecy, and spoke of its contents in high terms of respect, before a large company who had collected at his house in order to listen to our communications. That the Messiah had already come they are not convinced, but their minds seem to be interested in no ordinary degree by the subject; and were proper measures adopted for directing their attention to the true meaning of their own

Scriptures, the paramount authority of which forms one of the most distinguishing parts of their creed, it cannot be doubted but many of them, at least, would be brought to the knowledge of Jesus Christ, and him crucified. It deserves to be recorded, to the honor of the Karaim of Louisk, for the space of two hundred years no instance of law-suit or prosecution against them is to be found in the public documents of the place. They still retain the use of the Tartar language, both in their daily intercourse, & in the synagogue for the purpose of explaining the Hebrew text of the law.

From the Rev. Dr. Pinkerton. Paris, Sept. 28, 1821.

You will rejoice to hear of the well-being of the Paris Bible Society. During my stay here I had repeated interviews with the Noble President, and the leading members of the Committee. The Marquis continues to take a very lively interest in its prosperity, and was present at the meeting of the Committee on the 25th, at which I had the honour of assisting.

The affairs of the institution are conducted with great order and punctuality. They have rented a suitable house (rue du Sentier No. 9) for a Depository and a Committee Room, at which Mr. Billing resides, and fills the office of Assistant Secretary and Depository. The Sub-committee meets regularly once a week, and the General Committee once a month. They have already selected out of Mr. Dudley's valuable Analysis, those parts which are suitable to the sphere of their operations, and have published them along with other appropriate circulars addressed to the Protestants of France. The plans recommended in this publication, for augmenting the number of Auxiliaries, and conducting them on proper principles, will doubtless produce much good. Our excellent friend Professor Kieffer was not able to attend the Session of Committee. He is now confined to his bed, and I have very serious fears respecting his valuable health. It was with the utmost difficulty that he wrote to you on the Turkish business. Every matter concerning it is now in order, and on his recovery he will begin immediately to revise the New Testament and proceed on the principles laid down for this matter. But as the labour of revising, copying, and correcting the proof-sheets of the whole Bible is too much for one individual, I earnestly beg your committee to permit Professor Kieffer to engage an assistant in the work.

I had a long interview with Baron de Sacy yesterday. He repeated his assurances of rendering every possible aid in carrying forward the Oriental works. We settled with him every thing relating to the Carshun and Syriac Testament, according to the principles laid down in my communication to you on this subject. In my estimation, Paris is one of the most important stations, in a literary point of view, for promoting the object of our Society, that is to be found in Europe. There are vast treasures of manuscripts in public libraries, and in the possession of private individuals here, which are but little known. During the Revolution the MSS. of the Catholic Missionaries, both here and at Rome, were subjected to the vicissitudes of the times, and many of these precious works are now to be found where least expected.

From the Minutes of the Committee of the Russian Bible Society, May 1, 1821.

The Astrachan Society informs us, that out of 100 copies of Genesis in the Hebrew Tartar sent by its committee to the Pensa Society, 70 were presented to Mahomedan priests, the Mollas and Jachuns, who received them with delight, and declared they understood them perfectly well. From this account, as well as from the communications of Mr. Solintzky, our correspondent in Russia Minor, it is evident that even Mahomedans receive the word of God with gladness; for he mentions in one of his letters, that the Mufti in Orenburg had paid him 400 rubles for 50 copies of the Gospels in the Persian language, which were already distributed amongst the Imans.

From the Secretary of a Bible Society in Germany.

Last year a member of our Society conceived the happy idea of distributing 200 Testaments among the Catholics, on their way to W—, a celebrated resort of pilgrims. The Testaments were given to him for that purpose, on payment of a small sum, but they were found insufficient. Last week this distribution was repeated, and I had the satisfaction of being present myself. A much greater number was divided among the pilgrims, in all 550 copies, 150 of which were granted by the Committee gratis. Notwithstanding this, however, 200 persons were sent away without any. I cannot find words to describe the gratitude and exultation with which most of them received the word of God; how they pressed our hands, imploring blessings upon us, and promising to remember us in their prayers. A few days afterwards, a woman came and requested me to give her such a book as the pilgrims had obtained. I asked her how she came to hear of it. "Ah!"

replied she, "I saw them resting in the shade by the road side, reading their books. This strange sight astonished me: I sat down also, and having desired one of them to let me look at his book, the contents so pleased me, that I resolved to do my utmost to procure another like it." On enquiring who had directed her to my house, she told me she had walked up and down the town for an hour, till she found it. In order to put her desire still more to the test, I said, "You have very probably heard that these people obtained their books gratis, and therefore expect—" "No, my good Sir" she interrupted, putting her hand into her pocket, "poor as I am, I shall willingly pay for it: what is the price?" I then gave her a copy for the price of the binding; and she left me with the joy of one who has found a treasure.

CALCUTTA.

Extracts from the Journal of the Baptist Brethren, Messrs. Yates and Larse, in an excursion from Calcutta, as far as Hoornshedab.

Leaving home on Wednesday morning, October 11, and attending an interesting Anniversary of the Calcutta School-book Society, we proceeded to our boat, kindly lent us for the trip by a friend: and having called in our way at Doorgapoore for our native brother Paunchoo, who was engaged to accompany us, we went with the tide to Serampore, where we arrived in the evening. Here we called on the brethren, heard an excellent sermon from Dr. Carey; and late at night started for Chinsurah.

Saturday, 14th. We reached Santipore, a large town, this morning to breakfast, and having proceeded to the market-place, collected a larger congregation than yesterday; they were very attentive, and many by their nods and smiles expressed their approbation of what we said. Many were very eager to obtain our books, but very few able to read them. We pursued our voyage till evening, when we anchored at a distance from any town.

On Sabbath morning, at breakfast time, we reached a small village, where we went ashore. Here, under a large tree, we found a poor woman, about fifty years old, brought to die by the side of Gunga. She complained of no pain, but seemed laboring under great weakness. Having unfortunately no medicine, we gave her a little brandy and water, and despatched her relations into the village, to make her some gruel. At this time was brought to the same spot, an interesting young woman, about twenty years old; and on the other side we found lying on the ground, deserted by her friends, a third, about twenty-five. All these could speak without difficulty, were free from pain, and would probably in a short time have perfectly recovered, if properly attended; but yet we fear are doomed to perish, through the neglect and superstitious cruelty of their relatives. We got a promise of nutritious food for them all from their relatives, and having no medicine with us, after giving the two later likewise a little brandy and water, (which they would take, although given by us, as medicine,) left them with a heavy heart. Well may it be said, that the dark places of the earth are full of the habitations of cruelty!

DIGAH

The following interesting narrative given by one of the native itinerants at this station, is extracted from a communication received from Mr. Rose.

When one day deplored the little success attending our labors among the heathen, Roopdas quoted the words of our Lord: "For judgment I am come into this world; that they which see not might see, and that they which see might be made blind." I asked him how his eyes came to be opened. To this he replied, by giving me the following account of his past experience. "My parents," said he, "were worshippers of idols, and for this purpose always kept them in one corner of the house. When I was a boy, and without wisdom, I used to imitate others in the external acts of idol-worship, such as bowing to the idol, saying this is my god, &c. but my heart had nothing to do with these things. My parents would frequently say, 'You must bow to the god,' and I followed their advice; but the whole of my worship then amounted to nothing more than repeating what I heard others say in their addresses to the idol. When I was about fifteen years of age, I felt a strong desire to know what was right, my mind became more enlightened, and I rejected idol worship. I also threw away every thing that was connected with the worship of idols. These convictions were first produced by reading attentively some of the Hindu scriptures, in which the worshipping images made of wood & stone was forbidden. In these shasters it was also said, that God had sent his Son into the world to teach men the way of righteousness. The way exhibited was an entire system of good works, and there was not a word respecting Christ or his atonement. I resolved upon adopting this system in the most rigid manner, and to live, what was pointed out in the shasters to be, a life of holiness. I abstained from flesh,

liquors, and all sensual indulgencies; adhered to truth in all I said, and was particularly cautious not to inflict pain of any description upon any living being. I sent my wife to her relations, left my father's house, and became a Fakir, I travelled a great deal, in hope of gaining more knowledge respecting God, and the way of salvation. I was then in the habit of regularly praying to God, two or three times a day. As a preliminary to this exercise, I used to turn my face to the north, take off my turban, and place it on the ground by my side, spread my upper garment on the ground before me, and bow three times. The substance of my prayer was: 'Great God! I am a sinner! I am helpless! I repeat of my sins. Give me food. Give me raiment. Keep me from evil. Keep me in health. Forgive my sins. Deliver me from sin. Take me to Heaven.' For about twelve years I was tolerably satisfied with this system of good works. At this period I was led to think more on what way I was about to obtain salvation, and I had many misgivings of mind on this subject; and the more I thought, the more my mind became unsettled. While in this state of mind, I had the following dream. I thought I saw a person come to me clothed in white, and saying: 'Go to some of the English people, and inquire of them respecting the way of salvation.' The person then disappeared. When I awoke I related this dream to some of my friends, and said I would certainly go. They ridiculed me much, and told me I was gone mad. After this I took a journey to Calcutta, to visit some of my friends, and returned in about a year. I then repeated my determination to go to some sahib to inquire respecting the way of salvation. My friends treated me as before, with the exception of one (Seedbas, who was afterwards baptized,) who agreed to accompany me. With this object in view, we proceeded to Dinares, without knowing any thing about the Missionaries at Digah. When we arrived opposite the mission premises, I walked backwards and forwards in the public road, thinking within myself, 'here are many sahibs, to which house shall I go?' While revolving this over in my mind, the native schoolmaster, seeing I was a Fakir, came to me, made his salam, and asked me to go into his school. After asking me from whence I came, whether I was going, &c. he told me to sit down. Soon after, Seedbas took up the Hindostane New Testament, and read part of our Lord's sermon on the Mount. I then asked, 'What kind of book is this?' The schoolmaster replied, 'This is the word of God, for every one to hear. I told him this was the very thing I came to inquire about. Brethren Brindaband and Kureem, who had been out publishing the gospel, now returned and entered into conversation with me. The next day was Lord's-day, and I attended Hindostane worship. What I heard and read came home to my heart. I renounced my cast, eat and drank with the brethren, and resolved to become a disciple of the Lord Jesus Christ. Seedbas also did the same. When all this reached the ears of my friends, many of them came to me, prostrated themselves at my feet, and intreated me with tears to return to them. They promised to obtain my cast again. However, I was determined to become a disciple of Christ, and resisted all their attempts to divert my attention from this object. When they found nothing would induce me to return, they gave me a great deal of abuse and left me." Since Roopdas made an open profession, which is now several years ago, we have had to mourn over some things in his conduct, but I still hope his heart is right with God.

From the Baptist Irish Chronicle. PROGRESS OF SCHOOLS IN IRELAND. Extract from the Journal of Mr. Thomas, dated Limerick, September 20, 1821.

My Dear Sir.—It is with heart-felt gratitude, and with tears of joy, while I inform you that the Lord appears abundantly to bless the Society's labors, the schools in the County of Clare, at Nenagh, and Ballynahinch, near Newport, the County of Tipperary, are in a state of pleasing prosperity. The children have made great improvement in spelling, writing, reading, arithmetic, and committing the Scriptures to memory; order and cleanliness are observed; the schools are crowded with children, even at this season, when those are employed, who can be of any use in endeavouring to save the harvest.

When we consider the great opposition, the influence of prejudice and priestly power, together with a long reign of ignorance, particularly in those dark parts, we must conclude, "This is the Lord's doing, it is marvellous in our eyes." In the parish of Moynoe, where there is neither church nor chapel, priest nor minister, there is a good school; the Scriptures are read and committed to memory, and also read by the school-master in the Irish language to the poor people, who had never seen a Testament before.

I wrote you a letter last month from Fodora, which is about seventy miles west of Limerick, in the County of Clare; I stated the great want of schools, and an

treated the Committee to allow me to establish three or four, or more if possible.

A poor man came to me when there, who is a Roman Catholic, and said, "Sir, I should be very happy if I could get an Irish Testament." He appeared ashamed to ask for it, esteeming it too great a gift to receive. I said, "Why are you so desirous of getting one; can you read it?" "I can read it, Sir, and I want to learn the knowledge of God; for, *** we know nothing about him, and that is a dreadful thing; and I want to read it for my wife and children, and for my neighbors: *** we are all wild and ignorant!" I was very much affected with his address, and the simplicity and apparent sincerity with which he spoke. He added, that if a penny would purchase it, he could not obtain it; but he would cheerfully work for 3 pence a day, to make up the price of a Testament, if he could get employment. I immediately gave him a copy in the Irish letter, which he received with inexpressible gratitude and joy. He instantly opened it, and read very perfectly, collecting the sense of every verse, and explaining it in Irish and in English to those who were present. An interesting conversation took place between them, and the people praised the Lord in their own language! In this place nothing but Irish is spoken: I soon disposed of as many Irish Testaments as I took with me, and promised to send them more. It gives me great pleasure that that benighted and neglected part of Ireland has been visited with the beams of divine mercy; where the word of God was neither seen, nor I believe heard of, till, through the instrumentality of the Baptist Irish Society. O may the Lord accompany it with his blessing, and the influences of the Spirit!

Please to send me as soon as possible, another chest of English Testaments, some second class Spelling-books, and as many Tracts as possible. The word of God is making great way, principally through the means of education, and the children in many instances are become teachers and missionaries to the parents.

From the London Jewish Expositor.

INTERESTING COMMUNICATION OF DR. PINKERTON, RESPECTING THE JEWS IN POLAND.

The intelligence communicated by Dr. Pinkerton to the Committee during his late visit to England, was of a very interesting kind.

He pointed out on the map a district, comprehending Russia and Austria Poland, and a part of Turkey, in which he said at least THREE MILLIONS of Jews were to be found.

Among these he declared there is an unusual spirit of inquiry upon the subject of Christianity, and a readiness to receive the New Testament which surpasses expectation. As he himself travelled through their towns, they would often exclaim, "Here comes the Bible man and he will give us Hebrew New Testaments."

In confirmation of this statement, he read an extract from a letter lately received by the Bible Society, from the Rev. Drs. Henderson and Patterson, who were at the time of writing it in the heart of this district.

They wrote that at one place, where there were 16,000 Jews resident, they found a Bible Society in active operation, and who, said they, do you suppose were the most zealous supporters of it? The Jews. They further declared, at among an interesting colony of Karaite Jews there, they found the Hebrew Testament in general circulation, and that they spoke of it with the greatest respect: And they added, that wherever they came in those parts, their lodgings were actually besieged by Jews, who came asking for the Hebrew New Testament.

Under these encouraging circumstances, Dr. Pinkerton most affectionately and solemnly pressed upon the Committee the necessity of strenuously cultivating, under the divine blessing, this promising field. Circulate, said he, the New Testaments as widely as possible, and above all, send out as many well qualified Gentile missionaries as you can. Sow your seed plentifully, and send forth your laborers with earnest prayer for a blessing. Leave the result to God."

We can only add that it is the earnest desire of our Committee to follow the advice, and comply with the request of this experienced counsellor: if the Christian Church will enable them to do so, by the increasing liberality of their contributions and support.

EDUCATION OF JEWISH CHILDREN IN HOLLAND.

We have heard with much satisfaction, of the establishment of a Society at Amsterdam, of united Jews and Christians, for the purpose of educating the Children of the poorer part of the Jewish Population. The intention is to give them general instruction, and to teach them to read their own Scriptures in the Hebrew language.

We hail with pleasure every attempt that is made to impart to this long neglected race, the advantage of education, to raise them in the scale of intelligence, and support.

AMERICAN EDUCATION SOCIETY

A SPEECH, DELIVERED BEFORE THE
"AUXILIARY EDUCATION SOCIETY OF
YOUNG MEN OF BOSTON," BY ONE OF
ITS MEMBERS.

It has been with sensations of pleasure and deep interest, that I have anticipated this evening. This Society excites reflections of unmixed satisfaction; I consider it one of the most happy circumstances of my life, that I have been permitted to associate with my companions in laying the foundation of so noble a structure. To all of us our labors in behalf of this institution can afford no other reflections than those of substantial satisfaction; and if our labors have been dictated by the pure impulse of disinterested charity, this satisfaction will go with us through eternity.

The cause in which this Society and that to whose support we have pledged ourselves are engaged, is the cause of education, of light & of truth. No object can be more simple, no one more direct in its application, no one more energetic in its influence. We have found that three fourths of the population of our country is destitute of religious instruction, and that the proportion of the destitute is very rapidly increasing. We know that if this progress continues, the result will be dreadful, not only upon the destitute, but ultimately upon ourselves also. We have determined that something must be done to stay this dreadful evil. No way appears but a great multiplication of teachers. And how shall this be accomplished? The young men who educate themselves at the colleges of our country, we find are allured by the splendor of the other professions, and but very few of them become clergymen; and there is no prospect that any change will be effected in this respect. There is no alternative but to bring forward those who are unable to educate themselves. To this there is no important objection. We know that some of the brightest ornaments of our race have been educated by charity, and we know that young men under such circumstances, very generally, from gratitude and from feeling of dependence on their own exertions, have been found to press forward in the pursuit of knowledge and excellence with superior zeal. We look through our country, and we find a very large number of suitable young men. The plan is resolved upon; a systematic and powerful effort must be made to educate them. They are taken one by one, and after a careful examination are placed in the various literary seminaries of our country, to be trained up and prepared to come forth at the completion of their education, to spread through the country, to enlighten and to bless it.

Now it would seem difficult to object to this, and to oppose a systematic charity so necessary and so efficient; yet like every other important undertaking, this meets with its strenuous and pertinacious opposers.

To the futility of these objections, permit me for a few moments to draw your attention.

It is quite common to hear it said that there is no need of this exertion: there are ministers enough. After the facts stated this evening, it would be trifling most unreasonably with your time, to say any thing more to shew the utter futility of such an assertion. It proves nothing but the ignorance of him who makes it.

Another objection, though of a character almost too scurrilous to merit an honorable refutation, is, that the young men who receive this charity have no other object but to obtain a subsistence without labor, and that they possess characters better fitted for menial pursuits, than the elevation of religious instructors. If the objector, proud of his own consequence, believes that all genius is given to the rich, let him beware lest hundreds who commenced their career in life far behind him, do not leave him equally in the distance of its close. The origin of the men who fill most honorably a very large portion of the elevated stations in our country, is a standing refutation of his folly. If there is a difference, a little observation will prove that it is not in favor of the great. It is not from families of absolute want, that these young men are to be chiefly taken, but from those whose honest industry furnishes comfort, yet but little surplus. Are these the families most likely to be deficient in energy—to sacrifice every thing to sloth? No, the hardy perseverance, the disinterested self-devotion of thousands of such men, has exhibited an energy and elevation of character, to which the objector will probably die a stranger.

Another objection is that the American Education Society is sectarian in its objects. Utterly without foundation as this objection is, for a moment imagine it true. How extremely sectarian must that mind be, who would oppose its operations on this account. The Baptist Education Society is entirely a sectarian society. It has a perfect right to be so. Would it not argue an extremely bigoted sectarianism in us, to be jealous of their prosperity? Nay, would it not argue great distrust of the soundness of our opinions at variance with theirs, to fear their progress in education? The man who is confident that his own opinions are true, wishes those who differ from him to be enlightened, and expects that this will bring them to him. The legitimate offspring of investigation, is the knowledge of truth, and he who is satisfied that his opinions are true, will expect that the increase of knowledge will be the spread of his opinions. The Pope at Rome may well fear to put the Bible into the hands of any but the priest; he may well dread an Education Society, which assists young men of penetrating minds to pursue the investigation of truth, for eight or ten years. Such a society must endanger his dreadful fabric of superstition, craft and iniquity. Some Luther might grow up, whose mighty mind and undaunted heroism, might tear off his mask, & expose his humanism. But truth fears nothing so much as ignorance. I know not the plan of education on earth, to which I would not gladly give my assent and aid, to the extent of my feeble means. Did I feel jealous of the exertions of others to promote instruction, I should consider that myself should be the last to cry sectarianism. But we need not spend time to confute a phantom. Facts prove that with this Society, the distinctions of sect are lost in universal benevolence. The applicant is never asked to what sect he belongs. The indiscriminate distribution of their charity to Presbyterians, Congregationalists, Episcopalian, Baptists and Methodists; all of whom are among their beneficiaries; is a standing refutation of the charge. If further proof is demanded, a single fact strikes away this baseless imagination. Each of their beneficiaries pursues his studies in any institution he chooses, or in any other situation which affords him suitable advantages; and never yet has a single individual been assisted in any theological seminary, or in any other place, in the study of divinity. The young men are assisted no further than their pursuits are strictly literary; afterwards they obtain theological instruction just where they please. Then are their religious opinions controlled?

There is still an objection which is perhaps more injurious than any other, and I am sorry to say, has actually prevented subscriptions to our Society. It is that these young men when educated will become Missionaries; that the heathen now have the religion best fitted to their condition; that they are happy as they are, and we ought not to disturb them. Strange as it may appear, this sentiment, apparently the very climax of misanthropy, is yet held by some fair and benevolent minds. It is a full answer to this, to state the fact that these young men are designed for our own country, and will undoubtedly with but few exceptions remain here. If any become Missionaries, they are but exceptions to the general result, and ought to make no difference in the actions of any man.

But to leave the subject with this answer, full and conclusive as it is, would imply a dereliction of the cause of missions, a cause too honorable

but that I should claim my little share in its interests; too glorious and too infinitive important but that its friends, however insignificant, should be ready on all occasions to defend it, whether honor or shame, wealth or poverty, life or death, be the consequence. Are the heathen happy? Oh then may a kind Providence fill my cup with any thing but happiness. But are they really more happy than if Christianized? Then burn your colleges, and your libraries, pull down your halls of legislation, break up your courts and juries, demolish your almshouses and your hospitals, raise from their foundations your churches, or set up in them a god of wood; cover the land with midnight moral darkness, commence the horrid rites of lust and blood, and let us be happy too! The first Missionary of whom we have a particular account, was the Lord Jesus Christ. He looked down from heaven and saw this earth, a little island in the ocean of immensity, covered with idolatry. He pitied, and came to save. Neither the long journey nor the dangers of the mission, deterred him. "Lo I come," said he, and commenced the mighty undertaking. He preached, he remonstrated, he persuaded and commanded, he gave his life to procure the blessings of Christianity for the world; he laid the foundation and commenced the mighty work of Christianizing our race; and when he returned to Heaven, left it in charge to his immediate followers to carry it on, saying to them and to succeeding Christians, until the command shall be accomplished, "Go ye into all the world and preach the Gospel to every creature."

Is the religion of Christ no blessing? Would our earth have been more happy had the demon of darkness held an undivided sway? When Christ was born at Bethlehem, an angel said to the shepherds on the plains, "Bring you glad tidings of great joy which shall be to all people," and suddenly a multitude of his heavenly associates sang, "On earth peace." Christ came the messenger of peace and joy. God sent his Son to save the world. Were then the angels deceived? Was God in an error? Did the Saviour labor and suffer, may lay down his life in a false expectation of procuring good for us? Was the whole plan of redemption nothing but a mighty mistake, which pervaded all Heaven? Well might the Sun refuse to lend his light to such a scene. Well might the earth groan from its centre and the infernal vaults echo with loud peals of joy. But the fair and unavoidable consequences of this error, I dare not pursue further. Let the heathen who have been converted to Christianity testify; they are best qualified to judge, "I have often thought, (said an intelligent Cherokee woman, in a letter to an Indian agent at Washington,) that I should rather die than be compelled to go to the Arkansas, where I must be deprived of religion and be compelled to live again entirely with heathens." "It was God Almighty, (said the converted King of Otaheite,) who sent your Missionaries to the remnant of my people." The cause of Missions is a glorious, a mighty cause. All the hosts of heaven are engaged in it, led by the captain of salvation. I entreat the opposers of missions to take the very wise advice of Gamaliel to the council, at one of the first trials of Missionaries: "Take heed to yourselves what ye intend to do, if this work be of men it will come to nought, but if it be of God ye cannot overthrow it, for it will be found even to fight against God."

To erect Asylums for foundlings, for decr por, for sickness and for delirium, has long been in Christian countries the labor of benevolence, and a subject of the highest panegyric. These are blessings of enlightened Christianity. But it is safe to say, that one half the immense sums which have been expended to erect and support these receptacles of human wretchedness, had it been expended in diffusing instruction, would have prevented more misery than the whole has caused. Bible Societies, Education Societies, Sabbath School Societies and all the grand machines of diffusing knowledge, must be supported, if we would save ourselves the far greater expense of restraining vice and providing for the miseries which follow it. If the community will not be at the small expense of supporting such institutions, then let them expend ~~less~~ hundreds of thousands to erect hospitals; let them multiply their almshouses; let them pull down their old jails and build larger, for they will need the room. The mighty fold of wretchedness and vice will rise and swell until it is too great to contend against.

But this Society will be supported; the young men of Boston are equal to the task. To you, gentlemen, is committed the question this night, whether the young men of New-England shall be embodied on the side of education, and brought forward to bless and enlighten the nation. I do not mean that a multitude of them will not thus embody themselves, whatever course we may take; but we shall have a powerful influence; and to us is offered the honor of leading in this glorious undertaking. 250,000 young men of New-England, who are the legitimate descendants and whose veins are filled with the blood of those who fought on the heights of Charlestown, possess the power and the disposition to preserve the honor, the liberty and the happiness of their country. Let them every individual here resolve that this Society shall take a stand which shall invite, may command, their co-operation; let them do it, not by passing a vote merely, for this would be totally ineffectual; but let him do it with a firmness of resolution of a vigorous personal effort, equal to the grand undertaking. Let this Society go forward, and in the strength of the Almighty, the work will be accomplished.

CORRESPONDENCE OF AM. ED. SOCIETY

FRON: HON. JOHN JAY, TO THE AGENT.

Bedford, West Chester Co., N.Y. 10th Dec. 1821.

Sir,—I have received your letter of the 21st ult. with a copy of the sixth Report of the Directors of the American Education Society. The statements in that Report lead me to regard this Society as being an excellent Institution; and I wish that correct information respecting it, had reached me at an earlier period. I enclose forty dollars.

Accept my thanks for the friendliness expressed in your letter, and permit me to add that with the best wishes for the success of the Society,

I am, sir, your obliged and obedient servant,

JOHN JAY.

FROM GEN. VAN RENSELAER, TO THE AGENT.

Albany, N.Y. Dec. 3, 1821.

Dear Sir,—Your communication and the documents accompanying it was received. It is my greatest luxury to contribute to the support of the institutions for religious instruction. I have for many years assisted young men of piety, to obtain a Collegiate education, and have at the present time, two: one in College, and the other in a preparatory school.

I enclose a check for one hundred dollars, which will constitute me a member for life, by your Constitution. My prayers shall daily ascend to the Throne of Grace, for the success of your Society.

With respect, &c. yours, S. RENSELAER.

TO THE EDITOR OF THE RECORDER.

Taunton, Dec. 8, 1821.

Sir,—It is not quite a year and a half since I knew any thing about the American Education Society. It is also as long since I commenced taking your excellent paper, through the medium of which I have been made acquainted with this worthy Society, its glorious objects, the increase of its beneficiaries, and to my heartfelt sorrow, the diminution of its funds. Feeling deeply interested in so glorious, so necessary an object as that of augmenting the number of learned and pious ministers of the gospel, by charitably educating those pious youth whose hearts burn with love, and zeal for the cause of their Redeemer, but are destitute of means necessary to qualify them (as to human learning) to preach the Gospel; I there

fore present the enclosed sum of \$1000, as a thank offering unto the Lord, to be received by your politeness to the Treasurer of said Society. Though so trifling a sum, yet I hope it will be accepted as a token of my anxiety, that its funds may increase even more rapidly, and that the Lord may put it into the hands of his children, at least, to do what they can, of so noble an object as this, which is calculated at once, to promote the glory of God, and the everlasting happiness of the soul. Dear sir, I have not been deaf to the solemn appeals to the Christian public, which have so often filled the columns of your paper the year past. No, my heart has been pained within me on the perusal of them. My feelings were more particularly wrought upon, on reading those extracts of correspondence in your paper of the 15th Sept. last. Since that time I have taken it into serious consideration whether my circumstances would permit me to contribute any thing to aid this Society. The result was that (although my calling is hard labor) by diligence in business, with a small degree of self-denial, I have been enabled to do what I have done, and I hope by the blessing of God, which has hitherto attended my labors, to be enabled annually to repeat the donation.

A FRIEND OF ZION.

Wethersfield, Dec. 31, 1821.

MR. WILLIS.—At the close of the present year, on examining my account with the Father of Mercies, I find myself involved ten thousand talents; and although I can never discharge the debt, yet I feel myself in duty bound to do what I can. It is therefore with peculiar pleasure that I am able at this time to cast Forty Dollars into the Lord's Treasury. Please to pay over the enclosed sum, equally to the American Education and Foreign Mission Societies, and olive.

Your humble servant.

AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury of the American Education Society in December, 1821.

Balance of a legacy of Miss Joanna Melville, of Groton, N.H.	\$3 19
Female friend, Concord N.H.	1
Monthly Concert of Prayer, Lowell, Berkshire Aux. Ed. Soc. the following sums:	3
Congregational Ch. in Lee \$25; semi-annual contribution of the Church and Congregation in Lee, \$22 52; semi-annual contribution of the Church in Pittsfield, \$46.	52
From a poor widow in the Rev. John M. Putnam's So. Ashby Mass.	10
A friend in Boston, do	160
Dea. Josiah Burnstead, Boston, do	25
Dr. J. C. Warren, do	20
Dr. J. Randall, do	20
Samuel H. Walley, do	5
Charles Valley, do	5
Lad of Warwick, avails of potato ground, do	5
Inclosed to the Treasurer, Dec. 5th	5
Mrs. Clarissa Rand, Germantown, Me.	1
Mrs. M. A. Cresay,	1
Friend of Zion, Taunton, Mass. by N. Willis, Females of Warwick, Mass.	5 25
Female friend, Norwich, Conn.	5
Collected in a Charity box kept by Mrs. J.C. Proctor, Boston.	12
Concert of prayer, Rindge, N.H.	17 22
Friend to Zion, New Bedford.	5
Female Ch. Soc. West Parish of Brookfield, 20	20
Female friend, do	5
Hamden Aux. Ed. Soc. Mass.	64 20
Sundry Subscribers in the Rev. F. Payson's Ch. and Soc. Portland, Me.	202
Monthly Concert of Prayer, 1st Parish in Gloucester, Mass.	35
Friend to the Society, Wrentham, Mass. by Rev. F. Fisk,	10
Friends in Sherburne, Mass.	5
Avails of two Missionary Fields in Leominster, Mass.	5
Friend to Zion, West Parish of Brattleborough, Vt.	5
Female Cent Soc. Sutton, Mass.	12
Congregational Soc. Truro Mass.	6 15
Monthly Concert of Prayer, Lyme, N.H.	11
Middlesex Aux. Ed. Soc.	20
Avails of a Missionary Field, South Parish, Reading, Mass.	17 89
Monthly Concert of Prayer in do	11 78
Master Luther Emerson, Lyfield, Mass. avails of 50 square feet of land devoted to Missionary purposes	5 51
Master Alfred Emerson of do avails of 30 square feet, do	2 27
Female of Boston,	1
Male Religious Charitable Society of Charlestown, Mass by Dea. Skilton, \$30; Female Religious Charitable Society of do, by Dea. Skilton \$54 27	84 27
A Friend in Newton, Mass. 6 pair Socks, Several Ladies in Portland, Me.	25
Friend in Lesther, N.H. \$3; John Stinson, Woolwich 50cts. Pete Richards, New London, 25 cts.; Capt. Jacob Chase, North Yarmouth, 50 cts.; A. V. 2 Hanks, and \$5 in cash from an indigent family, by N. Willis, Sidney E. Morse, in Classical Books, 100	9 25
From a lady in Newburyport,	1
From a friend in Hallowell, Me.	5
From Dole & Eaton, do	5
From a friend in Andover,	5
From a friend in Hanover,	2
A contribution in the Chapel of the Theological Seminary, Andover,	43 92
Also, one string of gold beads and two pair of gold ear-rings.	9
From the Young Men's Education Society in Andover, the annual payment of Mr. Gibbs and Mr. Barrett, \$5 each,	10
A contribution in Rev. Mr. Reynolds' Society, Wilmington,	9 50
From Hon. John Jay, a donation	40
Young Men's Soc. Andover, H. E. Dwight	5
Mrs. Olivia Adams, New Ipswich, N.H. avails of a saffron bed	1 50
Theodore Sedgwick Esq. Allany, N.Y.	10
Rev. J. Edwards, annually, in board,	16
Mark Newman, Esq. do	24
Timothy Flagg, donation do	24
Rev. L. F. Dimock, annually in board,	24
Rev. L. W. Withington do	24
Hon. W. B. Bannister do do	24
Misses Hodge do do do	16
Charles Whipple Esq. second donation in classical books, & after the first stage of education	90
Amount received from sundry annual subscribers.	82
His Honour Wm. Phillips, Boston, do	100
Henry Homer, do	100
Samuel Hubbard, Esq. do	100
Richard Chamberlain, do	100
Wm. Ropes, do	50
Hon. Nath. Hooper, Mablehead, do	50
Hon. Wm. Reed, of do	50
Geo. J. Homer, Boston, do	30
Ashur Adams, do	30
Josiah Salisbury, do	20
and others from 5 to 10	82
Life Memberships.	40
Rev. Luther Hart, Plymton, Conn. from ladies of that place	40
Rev. W. A. Hawley, Hinsdale, Mass. from the female Ch. Soc. of that place, 13, and avails of two Missionary Fields in do. 27	40
Rev. J. W. Ellingwood, Bath, Me. from a lady of that place	40
From the ladies of Oxford, a parish of East Hartford, Conn. to constitute the Rev. Eliza B. Cook a life member	40
From Gen. Stephen Van Rensselaer, Albany, N.Y. enclosed in a letter to the Agent, to constitute him a life member,	100
A. F. CLEVELAND, Treasurer,	100
No. 10, Merchant's Row.	2300 19

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The Evangelical Instructor.

The second edition of a school book, under this title has recently been published by Messrs. Richardson and Lord of this town. It is compiled chiefly from the London Evangelical Magazine, by the Rev. Mr. Collier of Charlestown, and is highly recommended by Rev. Drs. Miller of Princeton Theological Seminary; Romeyn of New-York; Griffin, President of Williams' College; Baldwin of Boston, and others. "Christian Philosophy," "Ecclesiastical History," and "Natural History spiritually improved," form a considerable portion of its contents; and various other valuable matter fills up the remaining part of 256 pages.

It is not with the expectation of contributing materially to the popularity of this work, that we notice it in this department of our labors. If the names we have mentioned, and the ample testimonials to which they are affixed, will not secure it for the favor of the public, our humble approbation will avail little toward placing it in the rank it deserves to hold among the elementary books of our schools. But, regarding the moral complexion of the books placed in the hands of our children and youth as a subject of primary importance—and believing that it receives far less attention than it claims from parents, guardians and instructors, we hold it to be an imperative duty to encourage every attempt at improvement, and to decline no dangers to our reputation as critics, when the interests of the rising generation are in question. We confess, and glory in the confession, that minor faults, in a work of an elevated religious character, designed for the instruction of youth, are overlooked;—we regard the impression that must be left on the young mind by the *whole*, as the point to which our attention ought to be directed. Indeed, in regard to the work before us, there is no need of this confession; after a careful perusal of it, we find nothing that could be expunged without detracting from its value—though much might have been added (we should hope with safety to the compiler's interest) till it had attained the size of the "English Reader," rather than that of the "American Preceptor." Every chapter and every paragraph contains useful instruction, calculated to lead the mind to God, and enforce the obligations of supreme love to Him. A few of the demonstrations under the head of "Christian Philosopher," will not be comprehended by the unlearned reader at once, but they can hardly fail to provoke a spirit of enquiry, and excite a desire for higher attainments in science, than are usually made in our primary schools. We thought this, at first, a defect, but further reflection leads us to enumerate it among the excellencies of the work.

Several ladies at Berapore, India, have lately formed a society for the support of native schools for children of their own sex. The attention of the ladies in England is very actively directed to the same object at this time.

The Olney Hymn, or a part of them, by John Newton, have been translated into the Sherbro language by Caulker, and are now sung by the inhabitants of those very regions, in which that venerable servant of God, once assisted in carrying on the horrid traffic in human blood.

In the course of a single year, (1820) sixty thousand Africans were kidnapped and transported from their native country, to languish out life in all the horrors of slavery.

African Generosity.

The Sultan of Fezzan, who had received many benefits from Mr. Ritchie, an English traveller, while he resided at Mourzouk, utterly refused to loan his benefactor a single dollar at a time when he had need, and was disappointed of expected supplies from another quarter. But a Mameluke came into the house of the traveller one day, and finding him and his companions sitting pensively on their mats, thus addressed Mr. R. "You and Said, (Lyon) are my friends. Mukini, (the Sultan) has behaved to you as he has done to us, and hopes you may die that he may secure to himself all your goods. You seem very melancholy and never speak; answer me one question, do you want money?" Mr. R. having acknowledged that they did, the Mameluke rejoined, "I do not myself possess any, but I will go and borrow some for you; how much do you require?" Mr. R. mentioned twenty dollars, and this kind hearted man went out and returned with thirty.

Ordination.—The Rev. SAMUEL SPRING, son of the late Rev. Dr. Spring, of Newburyport, was ordained on Wednesday last, as Pastor of the first Church in Abington, in compliance with the unanimous request both of Church & Congregation. The services were as follows: Introductory Prayer, by Rev. Mr. Dwight; Sermon, by Rev. Mr. Dimick; Ordaining Prayer, by Rev. Mr. Codman; Charge, by Rev. Mr. Thomas; Right Hand of Fellowship, by Rev. Mr. Huntington; Concluding Prayer, by Rev. Mr. Hitchcock.

Ordained.—At Woburn, on Tuesday the 1st day of January, the Rev. JOSEPH BENNETT, over the Congregational Church and Society in that place. The Rev. Mr. Codman, of Dorchester, offered the introductory prayer; the Rev. Mr. Fay, of Charlestown, preached the Sermon; the Rev. Dr. Murdock, Professor in the Theological Seminary, Andover, offered the consecrating prayer; the Rev. Mr. Kellogg, of Framingham, gave the charge; the Rev. Mr. Green, of Reading, expressed the fellowship of the church; the Rev. Mr. Coggin, of Tewksbury, addressed the people; and the Rev. Mr. Lawrence, of Tyngsborough, offered the concluding prayer. The invitation of the church and society to the candidate was unanimous; the music on the occasion was appropriate, the day pleasant, the services solemn and interesting, and the prospects highly favourable to the interest of Zion.—*Communicated.*

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Ordained.—At Hopkintonville, Christian County, Kentucky, Nov. 16, 1821, by the Muhlenburgh Presbytery, the Rev. RALPH CUSHMAN. *Sins titute.*

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FOREIGN ABSTRACTS.

The Miss. Register for Sept. contains the latest intelligence from the Moravian Missions in Greenland. Rev. Mr. Gorche, stationed at Lichtenfels, writes that "great grace has prevailed in his congregation through the preceding year." The presence of the Lord has been felt in their assemblies, and many seasons of precious communion with him, and with one another, have been enjoyed.

From Lichtenfels, Mr. Kleinschmidt writes, that the love and power of the Saviour have been made manifest, on the increase of the numbers and grace of the congregation. More adults have been baptized than for many years past; seventeen adults, and twenty three children, have been admitted to this ordinance; and ten have been admitted to the Lord's Supper. In this church there are about 150 communicants, who "approach the table of the Lord in a spirit of true humility, hungry and thirsty after the blood bought righteousness" of Christ. Jacob Beck, still active and warm in the missionary service at this station, has labored 50 years in Greenland, and his father was employed in the same mission 43 years. Yet in this obscure and comfortless region, these holy men are living and laboring in a spirit of cheerful contentment, enjoying no more of this world than their daily bread; often in straits even in regard to that; but rejoicing in the consciousness of entire devotion to Him who came to seek and to save that which was lost.

George Caulker has translated the Scriptures, and the English Liturgy, into the Sherbro tongue; they are in a course of publication in England; an edition of the Morning and Evening Service is out of press, and is to be forwarded without delay to Africa.

The London Missionary Society publishes a Quarterly Paper, or Sketch of their Missions, which is distributed gratuitously to each member of the Juvenile and Penny-a-week Associations. 40,000 of these publications are issued every quarter, and proves one of the principal sources of income.

The London Continental Society, has two Agents, or Missionaries, stationed at Paris; two in the neighborhood of Orleans; one on the banks of the Rhine; another in the Pays de Vaud; and others near Amiens in the valleys of Piedmont. The object of this Institution is to promote the revival of pure religion on the continent of Europe—where infidelity under various forms has fearfully prevailed for the last thirty years.

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Capt. Wills, of Newburyport, late of the ship Indus, assures us that we were misinformed in what we stated respecting the Widow of Mr. Wheelock, the late Baptist Missionary, having married an English Missionary. Mr. Jones, whom she married, says Capt. W., "is not a Missionary but a Pilot, and ranks a Master in the Hon. Company's service. I am acquainted with both of them, and was in Calcutta when they were married." The following letter from the Lady alluded to, addressed to the Corresponding Secretary of the Baptist Board of Foreign Missions, is the only authentic information we have seen on the subject:—

"Calcutta, Feb. 20, 1821.

"**Rev. and Dear Sir**—Severe and long protracted illness has prevented my writing to you before, and informing you of the change in my circumstances and prospects. Soon after the receipt of your kind letter, in which you expressed the willingness of the Board to meet the expense of my return to America, provided no sphere of usefulness should open for me in Bengal, situation in which I could be both useful and happy, was, in *providence*, offered me. I have entered into it. My name and prospects are now altered, and Calcutta is my probable home for life. I am, therefore, no longer in need of the pecuniary support which I have hitherto gratefully received from the Society; but I hope I shall be, as I ever wish to be considered, a daughter of the American Mission. To be enabled to prosecute the object for which I came to this country, is one of the most earnest desires of my heart; and I have reason to rejoice that God has placed me in a situation, where my means of doing good to my fellow creatures are greater than they have ever been before; and that I am blessed with a partner in life, who not only fulfills his duty, but esteems it his privilege, to do what is in his power to assist in building up the cause and interests of the Redeemer in the world.

"I am now slowly recovering from a violent attack of the liver complaint. It has, for some time past, been a matter of doubt in my mind, whether I was soon to experience restoring mercy, or go down to the gates of death. The Divine arm has been placed underneath to sustain me, and affliction's reiterated strokes have been sanctified; while death has been livested of his terrors, and my soul has rejoiced in the glorious prospect beyond the grave, and in the idea of being freed from sin, and spending an eternity of holiness in the immediate presence of God. My health is now so far established, that I entertain a hope of soon commencing the study of the Bengalee language, and of visiting again our native female schools.—Missionary friends here are all well."

The subscriber tends his thanks to those generous Ladies in his Parish, who have presented him with Forty Dollars to constitute him a life member of the American Education Society—a *New Year's Gift*. He also takes this opportunity to express his gratitude for their former liberality in making him a life member of the American Bible Society, and of the New England Tact Society. May their abundant kindness be rewarded by Him who appreciates justly the widow's mites.

Braintree, Jan. 1, 1822. **RICHARD S. STORRS.**

A letter from Bishop M'Kedree, to the editors of the Methodist Magazine, dated Lexington, Ky. September 26, 1821, states, that the missionary business in the Ohio conference, promises a reward for their labor and expense. They have sent a mission family to carry their school into effective operation.

At a meeting of a Bible Class in Hopkintonville, Ky., a black man came forward and almost literally without prompting, recited from the second to the last chapter of Paul's Epistle to the Romans inclusive: in all 401 vers. How long he has been committing his lesson is not known. He is a slave and belongs to a pious widow about 4 miles from that town.

REVELS OF RELIGION
From the Woodcock, Vt. Monitor.

By a gentleman lately from Connecticut we learn, that a revival commenced about 9 months since in Southbury, and on the last of October, 1820 had been added to the church and about 30 were awakened to a concern for their souls.

In Plymouth, a revival commenced during the past winter, which has given an accession to the church of about 90 members who still persevere in the ways of holiness.

Within about nine months, about 90 have become the hopeful subjects of renewing grace in West Hartford, 50 of whom have united with the church under the care of Rev. Mr. Cone.

As fruits of the revival, which commenced last winter, about 200 have been admitted to the church in Farmington under the care of Rev. Mr. Porter.

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In the early part of October, a revival commenced in Litchfield, and on the 12th of November, about 30 had become joyful converts. The work was then progressing.

Within the year, about 200 have been added to the two Congregational Churches in Hartford.

As the first fruit of the revival, which commenced last winter, about 70 have been added to the church in East Hartford, of which Rev. Mr. Fairchild is pastor.

About 40 have been admitted to the church in West Windsor, 39 had been admitted to the church in Farmington under the care of Rev. Mr. Porter.

In Enfield, a revival commenced in December last; the hopeful converts are reckoned at about 100, most of whom have been admitted to the church.

In Long Meadow, Mass. a revival commenced last spring, and between 50 and 60 are thought to have given evidence of conversion. Between 30 and 40 have united with the church.

We learn that a revival has recently commenced in Putney, Vt. and that between 15 and 20 are hopeful subjects of renewing grace; and that special influences of the Spirit are experienced in Norwich, North Society, Middletown and Bradford.

By a letter from Castleton, dated 13th inst. we learn that the work continues in that town, and that a revival has recently commenced in Fairhaven, and 50 are thought to be the subjects of renewing grace. Says the writer, "The work of grace continues in some degree, in many of the towns in this vicinity. In one part of Sudbury, it is said to be as powerful as at any previous time. In Benson, whole number of converts, more than 200. One hundred were added to the church in that town at the last communion, and the work still continues."

The Sabbath School in Orleans, Mass., has continued about a year. It has averaged about fifty scholars—who have repeated a little over four thousand chapters—containing one hundred and twenty thousand verses. The most of the scholars have committed Emerson's Catechism. One little girl 11 years old, has repeated the whole of the

New Testament—the Book of Psalms—Emerson's Catechism, and about one hundred Hymns. A boy nine years old has repeated the New Testament, except three Books. Another boy nine years old has learned 180 chapters. The scholars have made as much proficiency in their studies as in former years, and are as forward in all the branches of learning, as those who have not attended the Sabbath School.—*Communicated.*

City Government in Boston.

Several town meetings have been held, to discuss the subject of changing our form of town government to that of a City Corporation. Information on this subject having been so generally diffused thro' the town, we have deemed it unnecessary to fill our columns with it. But as soon as the subject is finally decided upon by the town, we shall give an abstract of the system, as full as our limits will permit.

The proposed plan having been variously amended, at the adjourned meeting on Wednesday last it was voted to submit it to the inhabitants, for their adoption or rejection, on Monday next—the vote to be taken by ballot on 5 distinct resolves.

The first approves in general terms of the change proposed in the town government;

the 2d authorizes the town council to establish

the number of Representatives to be voted for—

the 3d submits the question whether the elections shall

be held in Faneuil Hall, or in wards—the 4th

proposes the change in the judicial department,

and the establishment of a police court, as in the 2d

Resolve reported by the committee—and the 5th

submits the question whether the style of town shall

be abolished, and that of city adopted. The form

of Government, as now amended, we fully approve of, and as experience has taught the necessity of a change, we hope it will receive the votes of all who wish to see a Government, which shall be a "terror to evil doers and a praise to them that do well."

The new Exchange Coffee House, Congress Square, in the rear of the United States Bank, is now rebuilt upon a more appropriate and convenient plan than that of the former building. It contains 50 Bed Chambers and 12 Parlours and Dining Rooms, together with an Assembly Room 75 feet by 28 wide. It is now in the occupancy of Mr. DUDLEY BRADLEY, who has fitted up the apartments in a style combining convenience and elegance, and assured the Public in his advertisement that "as much order and quiet will be maintained as in most well regulated families."

TRIAL FOR ABUSE.

We have endeavored to obtain a correct statement of the action lately tried in the Supreme Court, now sitting in this town, brought by James Washburn, in behalf of his son, against Capt. John Knights, commander of the ship Delphos. The declaration alleged a great many acts of excessive barbarity and ill usage; and the matters complained of were proved to have been perpetrated, as well by the witnesses on the part of Capt. Knights, as by those adduced by the plaintiff.

But the defence proceeded on the ground, that the acts were not barbarous or inhuman, but that they were in some instances reasonable discipline for the boy's bad behavior, and in others, jokes or sport necessary to enliven the tediousness of a long voyage. Among the punishments were, whipping the boy with a cat of nine tails, and afterwards pouring gin and brine on the part flagellated; screwing the boy's thumb into a hand vice; wedging his hand between the bars of a tyger's cage, &c. Among the jokes or fun, was one instance of covering his head with tar, putting on spirits of turpentine,

POET'S CORNER.

For the Boston Recorder.

PALESTINE MISSIONARY.

How envied TEMPLE, would this heart rejoice?
Had it in halcyon days made TEMPLE's choice—
Relinquish'd bubbles, sought and strove for grace
For me, vile worm, and my poor dying race,
Surrender'd home, and self, and all for God;
And for an interest in the atoning blood.

Ah! what is life? the meteor of a night!
A doubtful, darken'd, evanescent light;
Of transient import when or where it shines;
Or to what spot its sickly ray confines;
Or where its rude, or rippling current runs,—
Whether in polar frosts, or tropic suns;
How great its stirring, or its joys how few;
How harsh so'er its fare the journey through;
If but the life He gave, to God be given;
If but a better life commence in heaven.

Go! herald of the Cross, O man of God!
And plant your footstep where thy Master trod:
There trim your lamp afresh, your oil renew;
Unfur your banner to the wond'ring view;
Catch from the hollow'd spot, the holy ground,
All and the sacred scenery around,
A bright halo through your heavenly way,
And groan your groping man a gospel day.
Go! show bewilder'd man his origin,—
His lost estate, a soul engulph'd in sin!
Point to his head—long course from realms of light,
Adorn the dark'ning vale of ceaseless night;
Awake thy slumbers, stop thy mad career,
And fill, with Shai's awful voice, his ear:
Teach him to cry for mercy, in the dust,—
Mercy in CHRIST, and in that mory, trust.
Go! messenger of love, resume the spot,
Renew the wond'rous scenes so long forgot;
Go! cause once more a Gospel sun to shine
And scatter healing rays o'er PALESTINE.

MISCELLANY.

DISSERTATIONS—No. XVI.

For the Recorder.

"On the use of means in the conversion of sinners."

That God works by means is clearly proved from declarations of Scripture, and from fact.

"Of his will beget him us with the word of truth," "I have begotten you, says Paul, through the gospel." Many other texts might be adduced, but the fact, that Christ commissioned his disciples, saying, "Go ye into all the world, and preach the gospel to every creature," is sufficient to show that God intended to make use of means in conversion of sinners.

From facts we learn, that sinners are brought to repentance only where the Bible, and other means of grace are enjoyed. And when these means have been most faithfully employed by Ministers and Christians, then the triumphs of the cross have been the most numerous. Such is the general sentiment upon this subject, that no enlightened Christian has any hope of a sinner's repentance, until the appointed means are used. He no more expects it, than he expects a harvest without using means.

Facts will show that no event in the natural, or moral world takes place without suitable means.

Even the miracles, on sacred record, were accompanied with certain means, or signs, without which they would have been totally destitute of meaning, and suited only to perplex the minds of rational beings.

To exhibit the proper influence of means, it will be necessary first to show their influence in the natural world, and then to apply our conclusions to the present subject. It is one of the first dictates of reason, that every created being is dependent upon its Creator, for the existence, and continuance of life. It is no less a dictate of reason, that the inanimate creation, and all the laws by which it is regulated are continually dependant upon the same.

To believe, with a modern philosopher, that God, at first, so constituted the things, which he made, that they should act by their own powers, or properties, and he exist in relation to them only to contemplate the scene of their operations, is virtually granting an independent power to created objects. Allowing, as every consistent philosopher must, that God did grant peculiar properties to the works of his hand, the same omnipotent will, that spoke them into existence, must be continuous—it must extend to every object, even the most minute; and when it ceases thus to extend, the object itself must cease to exist.

From this view it appears perfectly evident, that means in the conviction, conversion, and sanctification of a sinner, have no efficacy of their own; but are inseparably connected with the appointment and agency of God. They are as nearly connected at the very moment of conversion as at any other time; and this connexion, instead of destroying free agency, is the very circumstance which preserves it. The fact, that at the moment of conversion, love to God, instead of hatred, is produced in the sinner while viewing the same motive, does not militate against what is now stated; for this love is no less an act of the sinner, than his hatred, nor is he any the less free in this, than he was in any previous, or will be, in any succeeding act. Deny this, and you must immediately allow that a moral agent in conversion is not accountable for his conduct. Regeneration, therefore, is supernatural, not on account of the agency of God, for that is concerned in every event, nor because means are not employed, but simply because the selfishness of our nature is counteracted, and love to the character of God is produced by the application of the same means, which previously put in exercise the enmity of the heart.

The use of means instead of detracting from the glory of God, is the very method which most clearly displays it. Were God to produce the fruits of the earth instantaneously, a display of his power might be seen, but we should never discover that peculiar wisdom and benevolence, which we now perceive exhibited in the growth of the grain, and in the bud, the blossom, and the mature fruit ripened by the genial rays of the sun. It is the same in the moral world. The economy of means for the salvation of sinners, instead of obscuring the divine perfections, exhibits in most striking light, the meanness of man, while it manifests, in a manner suited to the apprehension even of a child, the power, wisdom, and boundless benevolence of him, who fills all in all.

K.

For the Boston Recorder.

CHARITY INSTITUTION IN AMHERST.

This institution, as to its government and course of instruction, has now assumed the attitude of a College. It has a President and two Professors, men, in whom the public have confidence, who have all entered upon the active duties of their office, and have under their care, pursuing the study of the sciences, in four classes, fifty-six students, and a fair prospect of a large increase.

The college building, which was finished in August, is of course nearly filled with students. A house for the President will probably be finished in a few months.

A library of nearly one thousand volumes of valuable books is collected, and some hundreds of dollars in deposit for procuring a philosophical apparatus so soon as it can be obtained.

An apparatus for electrical experiments is already procured. It is also worthy of remark, that more than half the rooms in the college building are furnished for the reception of charity students, and the other half, it is expected will be furnished, at the very remote period, by individuals, or by individual towns, who by finishing and furnishing a room have the privilege of naming the room, and of having it occupied by any beneficiaries who may come to the institution from said town.

Whether such an institution is needed in that section of the state, each must decide for himself. I am satisfied. That a rich and populous portion of the Commonwealth, Amherst is at a proper remove from all flourishing institutions, and is in

the midst of a community, that have done much to support the cause of science and of evangelical truth. There is connected with the institution a fund of fifty thousand dollars, by which from fifty to a hundred young men may be constantly aided in their pursuit of an education with but little embarrassment; and finally, what is an object of very high estimation, there is very little reason to fear, that their funds, as in some unhappy instances, will ever be diverted from their original design.

I am now induced to give that institution my unqualified support, because I believe, that of all the objects for which the charities of the Christian public are solicited, none is so pressing as the education of young men for the gospel ministry; and that in no place can our liberalities now accomplish so much as in that institution. If I am correctly informed, the beneficiaries now there, receive their board, tuition, room and furniture, and the use of the library, and are required to pay only one dollar per week.

Now is not this the very institution we need, to support our education societies, and keep in steady operation that system of recruit, which must fill the ranks of the gospel ministry. This is so strongly my impression, that I dare not any longer withhold my support from what I consider the cause of God. That institution will rise; the churches will feel the benefit, and my posterity will be glad to see my name among its early supporters.

If the institution had been located in some other town in that vicinity, it had been no concern to me. And had I been appointed to locate it, I might have selected another spot. But as I now view it, the question of location is, in the course of Divine providence, settled; and has thus given a direction to my prayers and my exertions. Those who have labored in erecting that institution have my thanks, and shall hereafter feel the effects of my small, but ungrudging liberality. We might perhaps, contend respecting the site of a central institution, till we had discouraged those who are toiling to erect the one in question, and had lost the opportunity of giving birth to what we have all regarded a *desideratum* in the Commonwealth—but what should we gain? That noble fund at Amherst must be lost, which is designed to promote that system of religious truth, which Christ and the Apostles taught, and which the prayers and blood of our pious ancestors had rendered sacred in our churches. And in the mean time the cry of those who are perishing for lack of vision, and who, by our united efforts, might have had the gospel, will have gone up to heaven; and, perhaps, the same darkness and death which we thus prolong, come at a curse upon our beloved offspring. What is doing at Amherst, should lead to greater exertions elsewhere, in all that my soul shall rejoice, and I will pray for every institution and for whatever may provoke to exertion, which spends its energies to diffuse the waters of life, and save an apostate world.

SPECTATOR.

From the N. Y. Christian Herald.

Some individuals in New-York, convinced of the practicability of applying with success Dr. Chalmers' local system, by our Sunday Schools, procure the formation of a local Association, by the teachers of a male and female school. They then marked out a district in the heart of the city, for a field of operation, subdividing this field into small districts, assigning to each member his particular locality. In the short space of four and a half months from its formation, this Association had found 350 children for the Sunday Schools, for 60 of whom they procured places in free schools, procured the administration of medical aid to 32 indigent persons, relieving also the necessities of many others; distributed 49 Bibles, 31 Testaments, and 652 tracts, procured 29 subscribers for Bibles, of from 1 to 12-2 cents per week; collected on subscriptions for Bibles 18 dollars for the benefit of the New-York Bible Society.

Many adults were also found who could not read, and though anxious to learn, could not leave their families to attend schools; some of whom are now receiving instruction at their homes, from the receiving teacher.

Pursuing the same object, the conductors, in another instance, of a male and female school, formed a united association, and marked out a field for labor, embracing little more than five blocks immediately around their school room, and notwithstanding the ground had previously been examined again and again by the visiting committee of several other schools, they in three or four weeks, found on this small field, upwards of 70 fit subjects for Sunday School instruction. Among this number was a young coloured adult, who, when he entered the school did not know the letters, and on the fourth Sabbath after, was reading simple sentences. A coloured lad was also found, who says he has no home, occupation, no friends, and no where to lay his head; but eats his victuals when and where he chances to get any, and takes his repose for the night wherever his sleepy moments overtake him, under the best covering that happens to be in his way, or in the open air on the step of a door. He now attends the school regularly, appears anxious to learn, and promises fair to make good improvement.

Our limits will not permit a detail of the agreeable and instructive visits already made, a pursue of this local system, some of which have been sufficiently interesting to form a valuable tract. Experience, limited as it has been in this business, has taught the feasibility of such a course of visiting, as well as its practical good effects. It has demonstrated clearly and conclusively, that the prejudices incident to certain classes of people, however deeply rooted and long cultivated, are not insurmountable. The forbidding aspect, the stern demeanor, and all those mingled feelings attendant on the accumulated evils of pinching, and neglect, and too often despised poverty and ignorance, are all flushed before the mild poverty and ignorance, of the smiling messenger of peace, consolation and active benevolence. All these soften, melt and disappear, at the first ray of friendship that strikes across their view, and all are swallowed up in thankfulness and gratitude hardly to be expressed at every repeated visit, poured forth in still greater effusions. We speak not of a single instance, when we say the internal aspect of the house, both moral and domestic is soon changed in consequence of this system of visiting. The children who at first were ragged, filthy and idle, or worse than idle on the Lord's Day, are now cleanly and decently clothed, regular at school, where they are attentive and diligent, improving their minds, advancing in morals, and becoming amiable and interesting. The morose and distant character of the family is changed to serenity, cheerfulness and affability, and with a confidential trust, tacit whole heart is opened to the visitor; and it may not be saying too much, to add little short of adoration that has been attempted to be offered, as to a messenger divine, bearing the riches of heaven, to men. Their dress, furniture, and the whole interior of the dwelling have soon put off their sooty and slothful aspect, and assumed the appearance of cleanliness, industry and studied neatness. Some who before regarded not the Sabbath, but as a day of idle recreation and proflamation, have solicited admission into a place of worship, and become regular attendants. And some, it is believed, have turned from the error of their ways, and set their faces towards a better country, beyond the abodes of evil, of poverty and of wretchedness.

The book of life has been sought for, and read with eagerness, when apprized of its superior excellence. And the once a slave of inebriation and all its attendant evils, has already, in some good measure, become the kind husband and the provident parent.

These facts, collectively show us how almost countless are the accessible avenues to a needy and neglected population, and also the numberless ways that are open to a successful display of active and philanthropic benevolence; also the importance of our subject, in relation to the political economy of our city and country.

The visitor apprized that provision is made in our city for the relief of every kind of unprovoked suffering? he will never want for arguments to meet every case he may fall in with. If he meets with those who stand in need of instruction, there are Sabbath and free schools and places for public worship. Do any want books? there are Bible and Tract Societies. Are any sick or wounded? there is the Dispensary.

The first that we mention, is that of a mulatto

infant being hired out to be nursed in a poor dependent family, by a lady whose equipage would seem to assign her a distinguished place amongst the brilliants of our city, and who subsequently forbade the procuring of such medical aid as the child should need, or nourishment to restore health or sustain life, as the little innocent had never seen his mother, and she was determined it never should. The consequence was—but we forbear.

We need not add the closing scene. Imagination will readily supply the rest, and survey the infant spirit soon winging its way to the invisible world.

W. C. an interesting little white boy, about five years old, was found residing with a colored family in a cellar. The protector of this orphan is a very aged negro, who gave the following history of the child, and which on investigation is found to be correct. His mother was of a family that passes for respectable in this city, and in which the old negro was long a servant. She married against the will of her parents and of the family; and, in consequence, was denied the hospitality of her parental roof. Her husband was a Sea Captain, and on his first voyage after their marriage, was lost at sea, and she in consequence was left without a home, and destitute, and in that situation which above all others is calculated to excite the pity and compassion of all, even of a savage, or an inveterate enemy. But with her it was far otherwise. On her no ray of compassion gleamed. To her, no land of pity was extended, save by this old negro, once the servant in her father's house. With him she took up her abode, and there became the mother of this boy. Heart broken, forlorn and helpless, her constitution soon yielded to the weight of her accumulated suffering, undeath the distresses of sickness, and a dependence so unnatural and trying, and the malignant frowns of that house to which nature points as the seat of affection, forgiveness and love; she sank under it, and left her babe to the care of her only friend, but those age and decrepitude rendered her scarcely able, with her utmost exertions, to supply his own wants. He saw her remains committed to the dust, and has ever since continued to cherish the little nursing with the best of his scanty means.

Neither did the situation of the orphan soften the unrelenting severity of the parental house; and no place for pity or compassion was opened to him in the breast of a white, till he was found by the Sunday School visitor.

His worthy old protector is now released from the heavy burden of his charge; and the long neglected innocent orphan has now a place in the abodes of his kindred, where he enjoys all the privileges which a pious family can bestow, and all the instruction that a foster parent, and Sunday School can impart, and where he would fain for the first time indulge in the endearing appellation of father and mother.

E. P. an orphan girl, about 11 years old, absconded in the early part of September from her uncle's where she lived, the only child in the house, and was ill used in consequence of a too free use of ardent spirits, by both uncle and aunt. She found a place to take care of a child in a family, where she stayed a short time, when meeting with A. B. a girl about the same age, she was persuaded to leave her place and go with her. A. had been enticed by a white woman to take from the house of her indigent parents several articles of some value, with which she absconded in the latter part of August, and carried to this woman, who lived in a cellar. In this cellar, which was inhabited by an unknown number of blacks and whites, male and female, of all ages, these two girls were found about the middle of October, after an absence from their homes of more than six weeks. They had been enticed there by promises of doing well by them. Their occupation was street beggars, or, in other words, to bring to the cellar whatever they could lay their hands on, getting some little employment, and then make off with whatever was intrusted to them. In this they succeeded so well as to give satisfaction, except, in one instance, the avails of the day were small, and they were forced to sleep in the street, which brought on A. a dangerous illness, and which probably have proved fatal, had they not been providentially discovered just in time to get her to her father's house. The whole group immediately quit the cellar, and cannot be traced out.

One visitor found indigent contiguous houses in his locality, sixteen numerous families, and altho' within hearing of two churches, but one of these families had any connexion with a religious people of any denomination.

About 15 children were found in one instance in a small cluster of rooms, but no individual to own even one of them as his child.

One miserable house tenanted by three families, was furnished at the same time one school with ten boys, not one of them having any other means of instruction.

One visitor alone collected and brought in at once ten scholars, before the school was opened in the morning.

Four subjects for vaccination were found at one short visit.

A widowed mother of five boys, who all seemed no longer subordinate to her authority, put three of them into a Sunday School. After a little while she was so much pleased with the good effects of the school upon her children, that she expressed her joy with many thanks & tears to the visitor, saying "here yet was a hope of some comfort with her dear children;" that she was rejoiced to find that they had met with persons whom they would love, respect and fear!

A father being asked by the visitor why he sent his son to the Sunday School, replied, "my religious principles I trace to a Sunday School in England 30 years ago; and they never left me till they placed me in the church of God; and therefore with the same hope for my child, I send him to you."

A girl was picked up a few years ago, ragged and filthy, in the street of our city, by a visitor, and conducted to a Sunday School, where she continued to attend, and made such rapid improvement, that she had become qualified to teach a common day school, which business she now follows with reputation and profit to herself, is an honour to her sex, and blvdrd and respected by a numerous acquaintance.

A young man called a gentleman in this city, presenting him with a hundred silver dollars, saying, "I wish you to endow this to my poor mother in Ireland; tell her this is all I have in the world, and I owe it to her for the kindness she did me in sending me to be a Sunday School when I was a boy." It was the school that made a man of me; for without the instruction I there received, I should never have been worth a penny, but must have been a dirty worthless vagabond all my days. This money will do her good, rejoice her, and make her happy, and I can now take care of myself and am more."

These facts, we are aware, do not all relate to the subject of the local system, but they have all a direct and forcible bearing on Sunday School labours, and such as we leave them, a comment on themselves and on our subject, which we here dismiss for the present, with a brief remark.

These facts, collectively show us how almost countless are the accessible avenues to a needy and neglected population, and also the numberless ways that are open to a successful display of active and philanthropic benevolence; also the importance of our subject, in relation to the political economy of our city and country.

The book of life has been sought for, and read with eagerness, when apprized of its superior excellence. And the once a slave of inebriation and all its attendant evils, has already, in some good measure, become the kind husband and the provident parent.

Some facts that have been disclosed in these visits, and which are calculated to touch the finer feelings of our nature, will be briefly recounted; together with some others no less interesting to the cause of Sunday Schools.

The first that we mention, is that of a mulatto

infant being hired out to be nursed in a poor dependent family, by a lady whose equipage would seem to assign her a distinguished place amongst the brilliants of our city, and who subsequently forbade the procuring of such medical aid as the child should need, or nourishment to restore health or sustain life, as the little innocent had never seen his mother, and she was determined it never should. The consequence was—but we forbear.

We need not add the closing scene. Imagination will readily supply the rest, and survey the infant spirit soon winging its way to the invisible world.

Watches of the small pox? there is a Dispensary and Physicians to vaccinate them. All these aids can be had gratuitously. Are any in want of the necessities of life? here and there are means of supply for all the deserving. Finally—to the resources of his own bosom, he will look for comfort and consolation for the afflicted, and balm and antidotes for a thousand nameless difficulties and vexations.

When a population the most prejudiced and inaccessible shall see and be made acquainted with the salutary and happy effects of such institutions; and further, when they shall see that the way is here open to their children, where they may be well provided for, trained up to usefulness and industry, and educated for the highest honours and emoluments in the gift of our country; they will not shut out themselves or their children from a participation in such a heaven-born benefice. When they see that it is no bigoted machinery, or intrusion to mar their quiet of enjoyment, but rather that friendship which seeks to promote them, they will open, not only their doors, but their hearts also to the visitor, that herald of peace, and speed his efforts with joy and gladness.